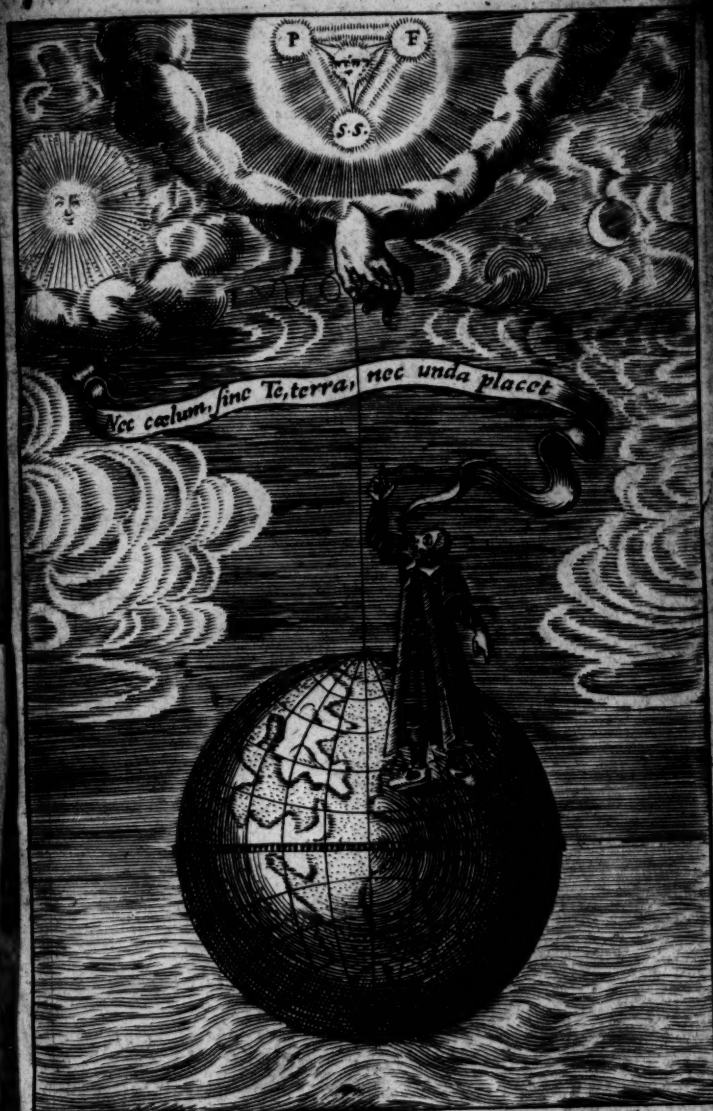




The Mind of the Frontispiece.

How firmly hangs this Earths rich  
cabinet  
Twix't fleeting Air, on floting  
waters set?  
By this one argument, fond  
Atheist see,  
The Earth thou tread'st on shew's  
a Deitie.  
On such a liquid basis could  
it stand,  
If not supported by a Pow'rfull  
hand?  
But what's the Earth, or Sea, or  
Heav'n to mee  
Without Thee Three-in-One; and  
one-in-Three?



THE DIVINE COSMOGRAPHER.

by W. H.



*Quum te pendenti reputas insistere terræ  
nonne vel hinc clarè conspicias esse Deum?*

*Printed for Andrew Crooke . 1640 . W.M. sculpsit.*



[illegible]

The  
DIVINE COS-  
MOGRAPHER;

or,

A brief Survey of  
the whole world, deli-  
neated in a tractate on  
the VIII Psalme:

By *William* W. *Hodson* H.

sometime of S. Peters  
Colledge in Cam-  
bridge.

---

Printed by *Roger Daniel*,  
Printer to the Universitie  
of CAMBRIDGE.

I 6 4 0.

And are to be sold by *Andrew Crook*,  
in Pauls Church-yard in London.

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Mr. M. M.

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PSAL. VIII.

To the chief musician  
upon Gittith, A psalme  
of David.



*LORD* our  
Lord, how ex-  
cellent is thy  
name in all the  
earth! who hast set thy  
glory above the heavens.

2 Out of the mouth of  
A 2 babes

babes and sucklings hast  
thou ordained strength,  
because of thine enemies,  
that thou mightest still the  
enemy and the avenger.

3 When I consider thy  
heavens, the work of thy  
fingers, the moon and the  
starres which thou hast or-  
dained;

4 What is man, that  
thou art mindfull of him  
and the sonne of man that  
thou visitest him?

5 Fo



ast  
h,  
es,  
the  
5 For thou hast made  
him a little lower then the  
angels, and hast crowned  
him with glory and ho-  
nour.

hy  
hy  
the  
or.  
6 Thou madest him to  
have dominion over the  
works of thy hands; thou  
hast put all things under  
his feet.

ba  
n  
ba  
7 All sheep and oxen,  
yea, and the beasts of the  
field:

8 The fowl of the aire,  
A 3 and

*and the fish of the sea,  
and whatsoever passeth  
through the paths of the  
seas.*

*9 O LORD our  
Lord, how excellent is  
thy name in all the earth !*

**The**

a,  
b  
e

r  
s  
!

e



Octob. 3. 1639.

*Imprimatur Cantabrigiæ*  
*per Rogerum Daniel.*

Ra. Brownrigg *Procan.*

Samuel Ward.

Tho. Bainbrigg.

Jo. Cofin.



To my much honoured friend,  
WILLIAM HODGSON Esquire,  
on his elegant and learned descant  
on the Eighth Psalme.

WHen I peruse with a delighted eye  
Thy learned descant on a text so high,  
The choice of such a subject first I praise;  
And then thy skill and Genius, that could raise  
A style in prose so high as to expresse  
This holy Panegyrick; and no lesse  
The Use, to view through this varietie  
Of creatures the Creatours majestie:  
And must condemn those vain Cosmographers,  
Who whilst they strive to search and to rehearse  
All creatures frame and beauty, while they toyl  
To find the various nature of each soil,  
The Oceans depth, through whose vast bosome  
move  
So many wonders, nay to skies above  
And higher spheres their contemplations raise,  
They loose the pith of all, the Makers praise.

*Thomas May.*

---

Τῷ ἐνδοξοτάτῳ.

Hodsonus ille, Lector, ut vides, novâ  
Illustrat arte flammei poli plagas,  
Mundiq; tractus; ceu Syracosius Senex  
Ingentis olim luserat cœli vias,  
Suūmq; magno reddidit mundum Jovi;  
Humana Divi dum stupent ars quid queat.

*sic*



Sic sic aperti tramitem aeris secans,  
 Stagnantis olim transit terræ vias  
 Columba, justī missa de manu Senis,  
 Miro volatu remigans liquidum æthera.  
 Qualisve docti quæ Tarentini manu  
 Efficta veras arte lufit alites.  
 Hodsonus ille, Lector, ut spatio brevi  
 Se continere non queat ampliùs vides.  
 En ! ille mensor aeris, & liquidi poli  
 Percurrit orbem, tranat & quod æthera,  
 Pinnisq̃ue quicquid turbidum findit mare.  
 Accessus illi haud invius Diespiter  
 Quà promit orbi syderis radios novi,  
 Vesperèq̃ue sero condit ubi lumen suum;  
 Aliisq̃ue tentat cœli inaccessas domus.  
 Humero efficaci sic priùs cœluntulit,  
 Laturum erat quod se, vice Atlantis, puer  
 Tonantis olim, pondere haud pressus gravi.  
 Linguâq̃ue doctâ sic & Hodsonus potens  
 Styloq̃ue docto jam viam adfestat polo;  
 Terrâsque notas linquit, & cœlum petit,  
 Radiavit ipse quod priùs lumine suo.

*Scrib. V. Optimo & amiciss.*

Guilielmus Burtonus.

*Kingstonia ad Thamesin apud Regnos.*

---

To my worthy & learned friend,  
 W. H. Esquire, upon his divine  
 meditation and elegant expla-  
 nation of the Eighth Psalm.

'Mongst all the reverend rites the Church or-  
 dains,  
 None melts the mind so much, so mildly reigns  
 O're

C're mans affections, warming our desire  
And ycie frozen zeal with heavenly fire,  
As th' Hebrew Siren's musick, Jordans swan,  
Gods darling David, that Prophetick man :  
Whose manna-dewing layes with charming strains  
And anthemes chanted from inspiring veins  
Do mount our winged souls aloft, which flie  
Ravish't to Heaven in blessed theorie.

This sacred Hymn, the subject of thy quill,  
Limn'd in such orient colours by thy skill,  
As a rich tablet shewes in lively features  
Gods love to man, & mans rule o're the creatures,  
Fowls of the air, and beasts on earth residing,  
The scaly frie in the vast Ocean gliding,  
With all the numerous host of heaven past counting,

In spangled order and bright beauty mounting ;  
These all by thee are taught to speak the story  
Of the worlds fabrick, and their Founders glory.  
Nor hast thou marr'd the majestie of those  
Mysteries sublim'd, dress'd statelier in thy prose :  
But rather clear'd those rubs and doubts which did  
In obscure knottie arguments lie hid ;  
And in this \*wine-*presse* trode the grapes whose  
juyce

Shall to weak fainting souls such heat infuse,  
As will not only chear their hearts, but be  
Thy glories Truchman to posteritie.

\* Tit. Psal. *Pro Torcularibus.*

Reuben Bourn.

To his ever honoured friend,  
*William Hodgson* Esquire, on his contem-  
plations on the Eighth Psalm.

Sir,

**G**Od hath blessed you with a lovely *vine*,  
And you have blessed your God in so divine  
Soul-ravishing fancies, wherewith you are fill'd  
From the pure \* *wine-press* of this Psalm distill'd.  
I do conceive what pangs were in thee, when  
Thou form'd'st and brought'st forth with thy skill-  
full penne

This perfect feature, whose alluring face  
Smiles on the world with an attractive grace.

When thou beholdest with a single eye  
The spangled heavens, the embroidered skie,  
That looks upon the earth with thousands, we  
Confesse and know that thy divinitie  
Doth much irradiate the celestiall tapers,  
Bright in themselves, but brighter by thy papers.

Curious contriver ! how dost thou enrobe  
The great and small ones of each massie globe  
In fine-weav'd ornaments ! Such is thy skill,  
The Persian needle comes not near thy quill.  
Richly hast thou adorn'd the Earth our mother,  
Sea the Earths sister, and the Air their brother :  
And, which is most praise-worthy ; each I see,  
And all thats in them, laud the Deitie.

\* Titulus Psalmi, *Pro Torcularibus.*

*William Moffet*, Mr. of Arts of  
Sydn. Coll. Camb. Vic. of  
Edmonton.



The Divine  
Cosmographer;

Or,

A brief survey of the  
whole world, delineated  
in a tractate on the  
eighth Psalm.

SECT. I.

*A preface on the book of  
Psalmes in generall.*



He Holy Ghost  
describing the  
genealogie of  
our Saviour,  
from how many kings he  
was descended, vouch-

A 4      safeth

saferh none of them the  
style and title of a *King*  
but David, and him twice  
in one verse, Matth. 1.6.  
and that for a literall and  
morall reason : partly,  
because he was the first  
king settling and esta-  
blishing the kingdome of  
Israel ; but principally ,  
for that he was endowed  
with al princely qualities,  
as justice, wisdome, cle-  
mencie, courage, and de-  
votion : A king as migh-  
ty in religion as valour ;  
who wrote more like an  
Evangelist then a Pro-  
phet. And therefore the  
Fathers conclude him to  
be, *Homo in Veteri, non de*  
*Veteri Testamento*, a man  
that



that lived in the time, but not after the manner of the old law, more like a Christian than a Jew. *As the fat was taken away from the peace-offering, so was David chosen out from among the children of Israel*, Eccclus 47. 2. That which was most excellent in every thing, the Hebrews called the *fat*: as, *adepts frumenti*, the fat of the corn; *medulla tritici*, the marrow of the wheat. The witty imitator of Solomon doth there make an allusion between the father of Solomon and the fat of the peace-offering: All the peace-offering was

#### 4      *The Divine*

the Lords, yet all was not offered to him; but part was given to the Priest, and a part to the people: but the fat was fully burnt up to the Lord: So the zeal of Gods house burnt up David as the fat of the sacrifice. In this fire of zeal did he oft ascend, *Judg. 13.* like the Angel in the flame of Manoah's altar, *20.* to the throne of God: and his tongue being touched by a coal from that altar, many a dainty song did he tune upon his harp; which harp was not more sweet then his song was holy.

Though Moses the  
man

man of God was the first that by a speciall direction from God began and brought up this order, to make musick the conveyer of mens duties into their minds; yet David the darling of God hath sithence continued it, as having a speciall grace and felicitie in this kind. One touch of the sonne of Jesse, one murmure of this heavenly turtle, one *Michtam* of Davids jewel, his *golden song*, is farre above the buskind raptures, the gash phantasmes, the splendid vanities, the pageants and landskips of profaner wits.

*Et*

*Et hic rhetoricantur* the  
*Patres:* The Fathers both b  
 Greek and Latine have m  
 robed his Psalter with ce  
 many rich encomiums. M  
 Athanasius, and Basil, and A  
 Augustine, and Hierome, C  
 and Chrysostome, and al h  
 most all the new writers, c  
 stand so deeply affected b  
 to this book, that they a  
 hold it to be the *Souls A-* t  
*natomie*, the *Lawes Epito-* p  
*me*, the *Gospels Index.* f  
*Omnis latitudo Scriptura-* i  
*rum*, The breadth of the f  
 whole Scripture ( as he i  
 sometimes spake of the i  
 Creed, and the Lords l  
 prayer) may hither be re-  
 duced. And it is observe-  
 able out of Luke 24. 24.  
 that

Hier.

*Cosmographer.* 7

that it is put for all the books of the old Testament as they are differenced from the Law of Moses and the Prophets. Again, it appeareth in the Gospel that Christ and his Disciples were very conversant in this book, because in their sayings and writings not fewer then sixty authorities are produced from above *B. King, Lect. 26. on Jonas.* forty of these Psalmes.

This book was and still is more usually both sung and read, not onely in the Jewish Synagogues but in Christian assemblies, as well by the people as the Minister, and that with more outward reve-



Dr Hake-  
well in his  
Davids  
Vow, pag.  
2.

reverence, then any part  
of holy Writ. The Jews  
acknowledge the old  
Testament, abhorre the  
new; the Turks disclame  
both, yet swear as so-  
lemnly by the Psalmes of  
David as by the Alcoran  
of Mahomet.

In all ages this book  
hath ever been esteemed  
of the best & most learn-  
ed men. Yea, the great-  
est Potentates, who with  
Joseph have had *manus*  
*ad clavum & oculos ad cœ-*  
*lum*, have without blush-  
ing stooped unto a verse;  
it being the usuall recrea-  
tion of King David, who  
was, as Euthymius speaks,  
*primi Regis & lingua, &*  
*cor,*

or, & calamus, the  
 tongue, the pen, & heart  
 of the King of Heaven.  
 Thus, as we reade, our  
 good king Alfred trans-  
 lated the Psalter himself  
 into the Saxon tongue.  
 And our late most learn-  
 ed King James of happie *K. James.*  
 memorie (who as it is said  
 of Scevola, that he was  
*furisperitorum eloquentis-*  
*simus*, of all lawyers the  
 most eloquent man; so  
 was he ἡρώων θεολογώτατος,  
 of our Nobles the most  
 skilfull in Divinitie; and  
 as Sylverius said of Cæ-  
 sar, he honoured learn-  
 ing with his own labours: a  
 Prince mighty both with  
 his sceptre and his pen;  
 who

who besides his prose, *item*  
*ad carmen noverat*, made  
 such a verse when he  
 pleased, *etiam sanissimam*  
*coloris*, of a most dainty  
 and elaborate composition,  
 as became Buchanan's (the  
 best Scholar) among o-  
 ther things truly and  
 exactly translated our  
 Church-psalmes, not  
 long before he was trans-  
 lated hence.

The Subject of this  
 book is singular: For  
 whereas the other Pro-  
 phesies were the Amba-  
 sies from God to the  
 people, or at least the abs-  
 tracts thereof, these are  
 for the most part holy  
 colloquies, holy whisper-  
 ings,

ings, and secret confederences with God. What he spirituall Library of all manner of prayers, precepts, exhortations do I here find ! The Psalter of this Kingly Prophet operateth that in the Church which the Sun doth in heaven; it illuminateth, heateth, and maketh fruitfull all the good desires of Christianitie. Our Prophet once desired to be *a doorekeeper in Psal. 84.*  
*the house of the Lord; and* <sup>11.</sup>  
he was heard in that he prayed for: for, as Hilarie saith, *this whole book of Psalmes was but a bunch of keyes, opening severall doores to let the soul enter into*

12      *The Divine*

*into all the treasures of devotion.* This is the Spouse's garden: here be lilies and roses; here be apples and pomegranates, and sweet fruits; here be the myrrhe, aloes, & Cassia and sweet spices; here be the fountains and wells of living water; *hic sunt preces & vota*, here are prayers and consolations, and amulets of comfort, more pleasant then the pools of Heshbon, more glorious then the towers of Libanon, more redolent then the oyl of Aaron, more fructifying then the dew of Hermon. Prophets, Apostles, holy Martyrs, all the ancient Fathers

*Cant. 4.*  
12. 13.



Authors have made use of  
his book that begins  
with Blessednesse, and  
contains nothing but  
Blessednesse; Blessednesse  
being repeated twenty  
seven times in the con-  
crete in this one book:  
Which like the tree that *Revel. 21.*  
beareth fruit every  
moneth, the Church hath  
appointed shall bring  
forth fruit every moneth  
in due season.

As the matter is ex-  
cellent, so is it digested  
into an elegant form of  
words: Which fall not  
with the vulgar libertie  
of speech, but run in  
numbers upon ordered  
feet of divine poesie,  
com-

composed and set to Musi-  
 ficall tunes: in observa-  
 tion of which the Psal-  
 mist is as criticall as the  
 daintiest Lyrick or He-  
 roick, yet with a vast di-  
 paritie, both for subli-  
 mitie of matter and ad-  
 mirable expression. So  
 rightly did Hierome pro-  
 nounce of David to Pau-  
 linus, that he is our *Sim-  
 nides, Pindarus, Alceus,  
 Catullus*, and in stead of  
 all others.

Sundry reasons are g-  
 ven why the Lord would  
 have the chief points of  
 Religion included in  
 numbers by the sweet  
 Singer of Israel. The  
 first is, That they might

Musicke be transmitted pure and  
without depravation to  
posteritie: for they run  
so evenly and so harmo-  
niously upon feet, that if  
there want but a word or  
syllable the errour is de-  
prehended.

Secondly; it is done  
for the help of memorie:  
for concinnitie of num-  
bers is sooner learned  
and longer reteined then  
prose.

Thirdly, it puts us in  
mind of the harmonie  
of our actions: In which  
holy and heavenly use of  
the harp the royall Pro-  
phet by his tunes of Mu-  
sick teacheth men how to  
set themselves in tune,  
Psal.

Pfal. 15. and not onely  
how to tune themselves  
but to tune their house-  
hold, Psal. 101.

Fourthly, to leap over  
a large field at once, and  
to speak a little more of  
that of which we can ne-  
ver speak enough, it ser-  
veth for the comfort of  
the godly who are more  
often cheared by Psal-  
modie then by Prayers.  
In this last respect S. Au-  
gustine thus describeth a  
Psalme, *Psalmus tranquil-*  
*litas animarum est et signi-*  
*fer pacis*, A Psalme is the  
tranquillitie of the soul  
and standard-bearer of  
peace. With which a-  
greeth that of S. Am-  
brose,

*Prolog: in*  
*Psalms.*

prose, *Psalmus est vox ec-*  
*clesiae, et clamor jucundita-*  
*is.* And this hath truly  
 been verified in the expe-  
 rience of the Saints, that  
 devout singing of  
 psalmes causeth teares of  
 joy to stand in the eyes  
 if yet we may call them  
 teares, or not rather the  
 dew of heaven, with S.  
 Bernard) which adde a  
 torment to the torment-  
 r. O how often, saith  
 good S. Augustine, have  
 we wept for joy, when the  
 sweet hymnes of thy  
 praise, O Lord, have  
 sounded in my eares. *Et*  
*illiquebatur cor meum,*  
 My heart melted, and  
 drops of heavenly passi-  
 ons

*Lib. De  
 scala clau-  
 strali.*

*Aug. lib. 9  
 confess.  
 cap. 6.*



ons distilled into my soul  
*Suspirans tibi & respirans*  
 Sighing and longing after  
 thee, I was overjoyed in cal  
 spirit, and wholly overcome  
 come with the fragour  
 of thy sweet ointments

I will end this preface  
 with a note already made  
 unto my hand: Athanasius  
 in an epistle *ad Marcellinam*  
*De optima interpretatione*  
*Psalmorum*, reports, that coming to an  
 old man, and falling in  
 talk with him about the  
 Psalmes, he received  
 from him a good directi-  
 on: whereupon, as him-  
 self saith, he listened dili-  
 gently: The note was  
 this, That there is great  
 odds



odds between the Psalmes  
 and other Scriptures: for  
 if you set aside the mysti-  
 call part of them, the  
 morall is so penned that  
 every man may think it  
 speaks *de se*, *in re sua*, it  
 is penned for him, and  
 fitted for his case: which  
 of other parts of Scrip-  
 ture cannot be so affirm-  
 ed. To this note of A-  
 rethanafius I will adde ano-  
 ther of S. Augustines,  
 Let us so reade Psalmes  
 till our selves be turned  
 into Psalmes, till the  
 singing of Psalmes and  
 Hymns unto the Lord  
 invite the very Angels of  
 heaven to bear us com-  
 pany; so shall we learn  
 B with

with a near approach to  
 joyn our souls as close  
 to the eares of God as  
 Philip joyned himself to  
 the chariot of the Eu- I  
 nuch. Then *sing ye mer- an*  
*rily unto the Lord, O ye ed*  
*Saints of his, for it well be rin*  
*cometh you to be thankfull, scr*  
 for you are the timbrel  
 of the Holy Ghost.      *ev*

But because conceiti- *ha*  
 ons like hairs may more *So*  
 easily be filleted up then *the*  
 dissheveled, I will tie up *be*  
 my loose thoughts in  
 certain knots: I will *Gi*  
 single out one deer from *inf*  
 the herd, and in particu-  
 lar fix my meditations *mo*  
 on the *eighth Psalme.*      *thu*

## S E C T. 2.

**B**Efore I enter upon the parts of this Psalme, I must first clear the title, and shew what is implied in the very bark and be-  
 hind thereof. The Inscription, which S. Augustine calles *the key of every Psalme*, is, *To him that excelleth in Gittith*. So are the eighty first & the eighty ninth inscribed.

Some derive the word *Gittith* from a Muscicall instrument so called, because either invented or most used in Gath: and thus the Chaldee Paraphrast translateth it, *To*

The title  
 of the  
 Eighth  
 Psalme  
 explained.

*sing upon the harp that came from Gath.* So by *Gittith* here may be meant, either such instruments as were used by the posteritie of Obed-Edom the Gittite; or that these Psalmes were made upon occasion of transporting Gods Ark from the house of Obed-Edom, the historie whereof is in 2. Sam. 6. and 6, 10, 11, 12 verses. Others more probably think it respecteth the time when this and those songs used to be sung, namely at the time *Haggittith*, at the vintage, which feast was solemnly celebrated by the Israelites;

lites; in which they especially praised the name of God for the great and manifold blessings conferred upon man: Which is the whole bloud and juyce of this Psalme. According to this the Greek translateth it *the wine-presses*: & *Gath* in Hebrew signifies a *winepresse*; *Torcular calcavi solus*, I have troden the winepresse alone, Isaiah 63. 3. Where by the way I could take along with me this observation; In those words the Prophet speaks not of himself; for it is he that asketh the question, vers. 1. *Who is he*, &c. Proper indeed they are to Christ,



24 *The Divine*

and so proper to him  
onely that we shall not  
reade them any-where  
applyed to any other. It  
is he that was *in torculari*,  
in a presse, yea, in a dou-  
ble Winepresse; In the  
former he was himself  
troden and pressed; he  
was the grapes and clust-  
ers himself; in the latter,  
he that was troden on  
gets up again, and doth  
tread upon, and tread  
down his enemies. The  
presse he was troden in  
was his Crosse and Pas-  
sion; never cluster lay so  
quiet and still to bebrui-  
sed as did Christ in that  
presse: But that which he  
came out of, where *cal-*

*catus*



*catus* became *calcator*, was  
his Descent, and glorious  
Resurrection.

Upon this little piece of  
ground I could raise an-  
other fabrick, & inferre  
this collection from the  
title, *To him that excel-  
leth*: As David entitleth  
these Psalmes, so doth  
God for the most part  
bestow his graces, *to him  
that excelleth*; and with a  
liberall hand doth he  
deal his favours to him  
that improves his talent  
to the best advantage.  
Gods familie admitteth  
of no dwarfes, which are  
unthriving and stand at  
a stay; but *men of mea-  
sure*, who still labour to

Emblemes  
of Perse-  
verance.

find somewhat added to  
the stature of their souls.  
The Eagles embleme is  
*Sublimiùs*, To flie higher,  
even to behold the Sun,  
as Plinie noteth; the Suns  
embleme is *Celeriùs*,  
Swifter, *like a giant re-  
freshed to run his course*, as  
David speaketh, Psal. 19.  
the Wheat in the Gospel  
hath its embleme, *Per-  
fectiùs*, Riper; *First the  
blade, then the eare, then  
full corn*, Mark 4. 28.  
Ezekiels embleme, *Pro-  
fundiùs*, Deeper; first to  
the ankle, then to the  
thigh, Ezek. 47. 4.  
Christs embleme was  
*Superiùs*; *Sit up higher*,  
Luke 14. 10. Charles the  
fifth

fifth his embleme was  
*Ulterius*, Go on farther.  
The woman with childe  
hath here embleme, *Ple-*  
*nius*, Fuller, untill she  
bring forth. So ought e-  
very Christian to mount  
higher with the Eagle, to  
runne swifter with the  
Sunne, to sit up higher  
with the guesst, to passe  
on further with the Em-  
perour, to wax fuller  
with the Woman, till  
they may bring forth  
good fruits of saving  
faith, and so come to a  
full growth to be perfect  
men in Jesus Christ. But  
it is not my intent to an-  
gle about the shore: I  
will now let down my  
B 5 net,

net, and lanch into the  
deep.

---

## S E C T. 3.

**T**He ground upon  
which the Psalmist  
sweetly runneth through  
the whole Psalme, is a  
twofold rapture expres-  
sed in a sacred rapsodie,  
in an exsticall question  
of suddain wonder; a  
wonder at God, and a  
wonder at Man. In his  
wonder at Man, the parts  
be *Antitheta*: first, of  
his Vilenesse & Debase-  
ment; Secondly, of his  
Dignitie and Exaltation.  
In the first each word  
bath

hath its energie, *What is man?* and then, *What is the sonne of man?* paraphrastically thus, according to the Chaldee, *What is man?* Not man, that rare creature endow-  
ed with wisdom & understanding; not man, as he is *cura Divini ingenii*, the Almightyes masterpiece, the Epitome of the greater world: But, *What is Enosh, or Enosch,* Mans a-  
miserable, dolefull, *basement.*  
wretched man? or, *What is the sonne of Adam;* whose originall is *Adamah*, earthie? *What is the sonne of calamitie or earth?* *What is he?* *Nay, what is he not?*  
what



what not of calamity and earth?

And because the life of opposites is in comparing them, the Prophet in a deep speculation looking over that great nightpiece, and turning over the vast volume of the world, seeth in that large *Folio* among those huge capitall letters what a little insensible dagesh-point Man is, and suddenly breaks forth into this amazed exclamation, *Lord! what is man?* Having considered in his thoughts the beauty of the celestiall host, the Moon and the Starres, he brings up man unto them



them; not to rivall their perfection, but to question his; and after some stand and pause, in stead of comparifon makes this enquirie, *What is man, or, the sonne of man?*

Secondly, we are here to take notice of Mans dignitie. Though the Prophet abaseth himself with a *What is man?* yet withall he addes, having an eye at Gods favour and mercie towards man, *Thou takest knowledge of him; Thou makest account of him; making him onely lower then the Angels, but Lord over the rest of the creatures. And this knowledge,*

Mans dignitie.

ledge, this account of God, doth more exalt man then his own vilenesse can depresse him.

In his wonder towards God, as if Gods glory were the circle of Davids thoughts, he both begins and ends the Psalme with an elegant *Epanalepsis*: *Priùs incipit Propheta mirari quàm loqui; O Lord our Governour, how excellent is thy name in all the world! vers. 1. And desinit loqui non mirari; O Lord our Governour, how excellent is thy name, &c. vers. 9. Sicut incipit ita terminat; & geminatio rei ejusdem intentionem habet & animi ardorem, faith*  
Musculus

Musculus on Psal. 117.  
To which agreeth that of  
S. Augustine upon this  
hymne, *Incipiendum cum*  
*Deo, & desinendum cum*  
*eo*: To praise God is the  
first thing we must begin  
with, and the last we must  
conclude with. And it  
is easie to observe, how  
that the universall under-  
song of most of these  
Ditties is, *Praised be the*  
*Lord*. Davids gracious  
heart in a sweet sense of  
the great goodnesse of  
his God, every-where  
breathes out this doxo-  
logie or divine Epipho-  
nema, *Praised be the*  
*Lord*.

This is the resolution  
and

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and Logicall Analysis of  
the whole Psalme. But  
should I fold up so rich  
a work in so small a com-  
passe, I did but shew you  
the knotty outside of an  
Arras-hanging: I will  
now open and draw out  
at length, and present to  
your eyes the pleasant  
mixture of colours in  
each piece thereof. And  
least I should lose my self  
in this Zoan, in this field  
of wonders, my medita-  
tions shall keep pace with  
the Princely Prophets  
method, and among  
those *magnalia Fehova,*  
*mirifica Domini*, the  
wonderfull works of the  
Lord, I will first consider  
how

now that out of the  
monthes of babes and suck-  
lings he ordaineth strength,  
to still the enimie and the  
avenger.

---

S E C T. 4.

Saint Hierome writ-  
eth of Paula that no-  
ble matrone, that she joy-  
ed in nothing more then  
*quòd Paulam neptim audie-*  
*rat in cunis balbutiente lin-*  
*guâ Halleluja cantare,* that  
she heard her niece Paula  
even in the cradle with a  
pretty stammering tongue  
to sing Halleluia unto  
the Lord. O God, thou  
needest no skilfull Rhe-  
torician



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torician to set forth thy  
praise :

Virgil.

*Ipsa tibi blandos fun-  
dent cunabula flores;*  
even new-born babes  
and sucklings do suffici-  
ently declare thy power,  
wisdome, and goodnesse.

Beza.

— *Qui matrum ex ubere  
pendent,  
Elingues pueri ( dictum  
mirabile! ) vires  
Immensas numenq; tuum  
muto ore fatentur.*

Thus did the blessed In-  
nocents , those *primitia  
Martyrum* , witnesse our  
Saviours glory, *non lo-  
quendo sed moriendo*, not  
by speaking but by suf-  
fering for him , so that  
God out of their mouths  
made

thy made perfect his praise.  
Christ assuredly got praise  
in that hymn which the  
Angels sung, *Glory be to  
God on high*; he got great  
praise by S. Stephen his  
Protomartyr, and by S.  
John whom he loved: but  
his praise was made per-  
fect by the mouth of those  
Babes and Innocents.  
Marvel not that children  
make up that train: for  
unto them and unto us  
then was born a *Child*, as  
the Prophet speaks, and  
such an one as ever de-  
lighted in little ones, like  
his Father. To him was  
never sacrifice more ac-  
ceptable of beasts, then  
lambs; of birds, then  
pigeons:

pigeons: and that Lamb  
of God carried the same  
*Matth. 19.* mind, *Suffer little children*  
*14.* *to come unto me, and for-*  
*bid them not, for unto such*  
*belongeth the kingdome of*  
*heaven.* And if the king-  
dome of heaven belong  
to them, good reason  
they should belong unto  
the king. As great Prin-  
ces will have their ser-  
vants to attend on him  
whom they honour, so  
God commands the glo-  
rious Angels in heaven  
to take charge of his little  
ones here on earth; and  
they are ever ready  
pitching their tents  
round about them, and  
do ever attend either to  
their

their safegard or revenge.  
Nay, they are no longer  
*Angels* as S. Gregorie  
well observes, then they  
are so employed: for ac-  
cording to S. Augustine,  
*Angel* is a name of office  
not of nature. They are  
alwayes Spirits, but not  
alwayes Angels: For no  
longer messengers from  
God to man, no longer  
Angels; since to be an  
Angel, implies onely to  
be a messenger.

It was a witty Essay of  
him, who styled Woman  
*the second edition of the e-*  
*pitome of the whole world,*  
being framed next unto  
man, who was the ab-  
bridgement of the whole  
creation;

creation ; and though an  
 Infant be but *man in*  
*small letter*, yet (saith a  
 nother Characterist) *he is*  
*the best copie of Adam be*  
*fore he tasted of Eve or the*  
*apple.*

—*Felix sine fraudibus*  
*etas !*

Thrice happie Infan-  
 cie, in which no guile or  
 gall is to be found ! Cu-  
*jus innocentia & ignoscentia*,  
 saith Culman, Whose  
 humbleness and harm-  
 lesse abundantly con-  
*founds the enemy and the*  
*avenger :* For a little  
 child being injured,  
 takes not any revenge,  
 but onely makes com-  
 plaint to its parents. In  
 this



an this respect we should  
imitate little children;  
and when any wrong us,  
not suddenly break into  
Gods office, who saith,  
*Vengeance is mine*; whose  
prerogative royall it is, to  
repay it: but onely make  
complaint to God our  
Father in heaven, or to  
the Church our Mother  
on earth.

en. He that upon an ambi-  
guous word, to which he  
frames an interpretation  
against himself, upon  
some Chimera of spirit,  
doth instantly fall into  
prags, rotomontadoes,  
puntilioes, steps as it were  
into his Princes chair of  
estate, yea Gods own  
seat,

feat, dethroning both  
 and so disturbs heaven  
 and earth. And he that  
 shall communicate with  
 another, still reteining the  
 impure passion of malice  
 in which is steeped the  
 venome of all other vi  
 ces, doth put Adonis in  
 the crib of Bethlehem, as  
 heretofore the heathen  
 did.

But from our Saviours  
 crib I remove my  
 thoughts to Moses his  
 cradle. When tyrann  
 call Pharaoh sent out his  
 bloudie edict for the  
 slaughter of all the male  
 babes and sucklings of  
 Israel, when the execu  
 tioners hand should have  
 succeed

h succeeded the midwives,  
 re then was the mercifull  
 na daughter of that cruel  
 it father moved to com-  
 the passion with the beauty  
 ce and tears of a little in-  
 the fant,

The ten-  
 der care of  
 Pharaohs  
 daughter  
 to the in-  
 fant Mo-  
 ses.

Which with a smile  
 seem'd to implore the aid  
 And gentle pitie of that  
 royall maid:

Which young and live-  
 ly oratorie so prevailed  
 my with her, that from the  
 his ark of bulrushes, where-  
 in she found it forlorn  
 his and floting among the  
 the waves, she brought it to  
 ale the palace, and bred it;  
 ot as a child of alms,  
 cu for whom it might have  
 ave been favour enough to  
 ed

C

live,

live, but as it had been  
her own sonne, in all the  
delicates and in all the  
learning of Egypt. Thus  
many times God writes  
such presages of honour  
and majestie in the face  
of children as are able to  
*confound the enemy and*  
*the avenger.*

Some have observed,  
how aptly these words  
*ex ore infantum*, are here  
inserted in the second  
verse of this Psalme, be-  
tween the first and the  
third, wherein the Pro-  
phet magnifieth Gods  
glory in consideration of  
the heavens, & such like  
works of his and his or-  
daining; as though the  
Heavens

Heavens too, the Sun, the Moon, the Starres, and the rest, were to be reckoned among those babes and infants out of whose mouthes together with others he hath appointed the predication and perfect composition of his praises.

And because parallel texts of Scripture, like glasses set one against another, cast a mutuall light, it will not be amisse to illustrate this by conferring and meditating on some passages of the former part of the nineteenth Psalm, and in the next place consider how *the heavens declare*



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*the glory of God, and the  
firmament sheweth his  
handy-work.*

---

S E C T. 5.

**T**Hough Men onely  
were made to be the  
speech-founding letters  
in the alphabet of the  
Creation; though the  
Heavens, the Day and the  
Night be mute, yet have  
they a language which  
is universally under-  
stood: The continuall  
succession of day & night  
doth notably set forth  
the wonderfull power &  
providence of God; *One  
day telleth another, & one  
night*

night certifieth another,  
 vers. 2. If the world be,  
 as Clemens Alexandri-  
 nus saith, *Dei scriptura*,  
 the first Bible that God  
 made for the institution  
 of man ; then may we  
 take those words to be  
 part of the book of the  
 world, where Nights are  
 as it were the black in-  
 kie lines of learning ,  
 Dayes the white light-  
 some spaces between the  
 lines , where God hath  
 imprinted a legible deli-  
 neation of his glory.

Here with Chryso- The  
 stome we may observe Howers  
 the goodly Eutaxie of compaired  
 the Howers, how like to young  
 maydens dancing in a maidens. ✓

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round, very handsomely and curiously they succeed one another, and by little and little, and without any stirre in the world, the inmost convey themselves uttermost, the formost, hindermost, and middlemost do all shift places one with another, and yet for all this, they never stand still, but do still stand in their just distances,

—*positæ spatiis æqualibus horæ.*

Where likewise I may assume that of the Apostle, Rom. 10. 15. *How beautifull are the feet of those that bring glad tidings? How beautifull!*

*ὡς ὤπαϊος*, *how howerlike!*  
and then they are fair  
and beautifull indeed.

I will elevate this a  
point higher, and next  
consider the goodly and  
glorious vault of heaven,  
where are those worlds  
of light, much bigger  
then so many globes of  
earth, hanging and mo-  
ving regularly in that  
bright and spacious con-  
tignation of the firma-  
ment. If there were no  
other, this were a suffi-  
cient errand for a mans  
being here below, to see  
and observe those good-  
ly luminaries above our  
heads, their places, their  
quantities, their motions,

to discern those glories  
that may answer to so  
rich a pavement.

The Sun.

There is the Sunne,  
the Heart of the world,  
the Eyes of the universe,  
the Gemme of Natures  
ring, the Prince of life,  
Monarch of dayes and  
yeares, the Bridegroom,  
the Husband of the  
Earth which provides  
heat and sustenance for  
her and all the chil-  
dren that hang on her  
breasts.

The  
Moon.

There is the Moon, a  
weaker light for a neces-  
sarie use, Mother of  
moneths, Lady of seas &  
moystures, a secret work-  
er upon bodily humours,  
whose



whose vertue is not greater in her light then in her influence.

There be those twink- The  
ling Starres, as it were Starres.  
virgins with torches  
waiting on their Mistres  
the Queen of Night:  
*Posuit etiam Deus stellas,*  
Gen. 1. 16. Some reade,  
*Dedit stellas,* God gave  
the Starres in way of  
dowrie or a joynture; but  
others, *Posuit stellas,* He  
set them in order: He  
hath not set them *tanquã*  
*in centro,* but *tanquam in*  
*circulo,* in excellent or-  
der.

Surely if these dark The Em-  
pyreall  
heaven.  
and low rooms are so  
well fitted, it is not like

those fair and upper  
rooms are void. This  
Sidereall heaven (in  
contemplation of which  
in an holy trance I could  
gaze my self into won-  
der) is not more richly  
decked with conspicu-  
ous candles perpetually  
burning, then the throne  
of God with celestiall  
Lights. There are innu-  
merable regiments, bands  
and royall armies of  
Cherubims and Sera-  
phims, Archangels and  
Angels, Saints and Mar-  
tyrs. There is nothing  
which a religious soul  
can covet but she hath it;  
and to borrow a strain  
of the Schools, for the  
closing

closing up of this sweet  
note, *Hic Deum amamus*  
*amore desiderii; at in cælo,*  
*amore amicitia:* Here we  
desire to have God, there  
we have our full desire.

To cast mine eyes back  
from whence I have a  
little digressed, by a retro-  
gradation, I contemplate  
again the excellencie of  
Man, together with the  
priviledges of his con-  
dition wherewith God  
hath ennobled him.

In some creatures we  
have onely *vestigium*,  
the print of Gods foot;  
but in others *imaginem*,  
his image. The Sunne,  
the Moon, and the Stars  
are glorious creatures,  
yet

*Psal.* 139  
14.

yet are they but the work of Gods fingers: whereas man is the work of his hands ; *Thy hands have made me and fashioned me: I will praise thee, for I am fearfully and wonderfully made, &c.* The word in the originall signifies such art and curiositie as is used in needlework or embroidery. Man is as it were Gods Scutcheon, wherein he hath portrayed all the titles of the most excellent beauties of the world. God having framed the world (saith Causinus in his Holy court) as a large clock, hath proportionably given to Man the place.

The  
world  
compared  
to a large  
clock.

The

The first wheel of this  
great clock of the world,  
is the *Primum Mobile* :  
The continuall motion,  
the secret influences of  
Antipathies and Sympa-  
thies, which are, as it  
were, hidden in the bow-  
els of nature : The hand  
thereof, is this goodly  
and beautifull embowed  
frettizing of the heaven-  
ly orbs which we be-  
hold with our eyes : The  
twelve Signes are, as it  
were, the distinctions of  
the twelve howers of the  
day : The Sunne exerci-  
seth the office of the steel  
and *Gnomon*, to point out  
time; and in his absence,  
the Moon : The Starres  
con-



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contribute thereto their  
lustrous brightnesse: The  
flowrie carpet of the  
earth beneath us, the  
spangled canopie of the  
heavens above us, the  
wavie curtains of the  
aire about us, are so many  
Emblemes to exercise  
the wisest in the know-  
ledge of this great Work-  
man: The living crea-  
tures are the small chimes;  
and Man is the great  
clock, which is to strike  
the howers, and render  
thanks to the Creatour.  
S. Chrysostome saith  
that the Angels are the  
*Morning-stars*, whereof  
mention is made in Job,  
who incessantly praise  
God;

*Job 38.*

God; and Men are the *Evening-Starres* fashioned by the hand of God to do the same office. Briefly, God hath made man the Charge of Angels, the sole Surveyour of heaven, the Commander of the earth, the Lord of the Creatures. And thus am I led by the hand to consider his Regencie and Dominion over them.

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SECT. 6.

**W**Hen God had formed of the earth every beast of the field, and every fowl of the

the aire of their own fit matter, he brought them unto Man, who was their Lord, to acknowledge his foveriegnitie, and to receive from him their names, Gen. 2. 19. Some have conceited Adam sitting in some high and eminent place, his face shining farre brighter then ever the face of Moses did, and every beast coming as he was called, and bowing the head as he passed by, being not able to behold his countenance. Most probable it is, that either by the help of Angels, or by that which the Greeks call *φάντασμα*, a naturall  
and

and secret instinct from God, by which every creature perceiveth what is good & bad for them, they were gathered to Adam. God brought them to man for diverse reasons:

First, To let him see how much he did excell them, and how much the more he should be thankful. God made other creatures in severall shapes, like to none but themselves; Man, after his own image: others with qualities fit for service; Man, for dominion.

Secondly, That he should give them their names,

names, in token of his power over them.

Thirdly, That posteritie might see what admirable knowledge Adam had in giving names to the creatures according to their kinds. All the Arts were ingraven upon the Creatures, yet none but Man could see them: for he receives them both actively and passively; and therefore by Logick he understood their natures, and by Grammar their names.

✓ Adam the first Nomenclator; and why he gave the creatures their names.

If God had given their names, it had not been so great a praise of Adams memorie to recall them, as it was then of his judgement



judgement at first sight  
to impose them. By his  
knowledge he fitted their  
names to their disposi-  
tion: and even in this he  
shewed his dominion o-  
ver them, in that he knew  
how to govern them and  
order them also. To  
witnesse their subjection  
they present themselves  
before him as their aw-  
full king, to do their first  
homage, and to acknow-  
ledge their tenure. Such  
was the wonderfull beau-  
tie of mans body, such a  
majestie resulting from  
his face, that it struck a  
reverence into them all.  
The image of God, as it  
were the Lords coat of  
Arms

Arms which he had put upon Man, made the creatures afraid of him. Though God made Man *paulò inferiore Angelis*, little lower then the Angels, yet he made him *multò superiore reliquis*, farre above all the creatures: He that made Man and all the rest, *præposuit* set Man above all the rest. Thus while man served his Creatour, he was feared of every creature.

*Observ.* But did he not lose this patent of Dominion by his fall? Are not the beasts now become his enemies? May we not now take up the complaint of Job, chap. 39. 7.

*The*

The wilde asse derideth  
the multitude of the citie,  
and heareth not the crie of  
the driver. The unicorn  
will not serve, nor tarrie  
by the crib, 9. The hawk  
will not flie by our wis-  
dome, neither doth the  
Eagle mount up at our  
command, v. 26, 27. We  
cannot draw out Leviathan  
with an hook, neither pierce  
his jaws with an angle.  
Job. 41. 1, 2. How then  
is the fear of Man upon  
the creatures?

Though Adam in the *Answ.*  
state of innocencie had  
this rule over them in a  
more excellent manner,  
for then they were sub-  
ject by nature, of their  
OWN

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own accord, without  
 compulsion; yet by his  
 transgression Man did not  
 altogether lose this  
 power and dominion  
 For it was one of the  
 prerogatives which God  
 gave to Noah and his  
 sonnes, Gen. 9. 2. *The  
 fear of you shall be upon  
 every beast of the earth, and  
 upon every fowl of heaven,  
 upon all that moveth  
 on the earth, and upon all the  
 fish of the sea: into your  
 hands are they delivered.*  
 That is, saith the Para-  
 phrast, *The outward pri-  
 viledges of your first crea-  
 tion I do now, though im-  
 perfectly, renew unto you;*  
*Let the fear and dread of*  
 you

you be planted naturally in  
 every beast of the earth,  
 whether tame or wild, and  
 in every fowl of the aire,  
 and generally in all that  
 treadeth on the earth, and  
 in all the fishes of the sea:  
 All these, my will is, shall  
 be subject to your will and  
 command, that as by you  
 and for you they were pre-  
 served, so they accordingly  
 serve to your use.

When Christ was in  
 the wilderness with the  
 beasts forty dayes and  
 forty nights, they hurt  
 him not, Mark 1. 13. So  
 when the image of God  
 is restored to man in ho-  
 lineffe, all the creatures  
 begin willingly to serve  
 him



him; but they are enemies to the unregenerate. The dogs did eat the flesh of Jezebel, 2. Kings 9. 36. yet they licked the sores of Lazarus, Luke 16. 21. The ravens picked out the eyes of those that are disobedient to their parents, Prov. 30. 17. yet they fed Elias in the wilderness. 1. Kings 17. 6. The serpents stung the people of Israel, Num. 21. 6. yet the viper that leaped on Pauls hand hurt him not, Acts 28. 6. The lions that devoured Daniels accusers, touched not him, Dan. 6. 23, 24. And still there are some reliques of God left

left in man which make  
 the beasts to stand in aw  
 of him : For first, they  
 cannot do that harm to  
 man which they would,  
 because God restrains  
 their power. Secondly,  
 they do not offend man,  
 but when he offends  
 God. Thirdly, *the nature*  
*of every wild beast hath*  
*been tamed by the nature of*  
*man*, James 3. 7. Fourth-  
 ly, the most salvage  
 beasts stand in fear of  
 him; they flie his com-  
 pany; they shunne his  
 arts and snares; they fear  
 his voice and shadow.  
 When man goeth to rest,  
 the beasts come forth to  
 hunt their prey, Psal. 104.

20. Fifthly, they serve  
 man, and submit them-  
 selves to his will. The  
 Lion will crouch to his  
 keeper: the Elephant will  
 be ruled and led about by  
 a little dwarf: the Horse  
 yeelds his mouth to the  
 bridle; the Ox his neck  
 to the yoke; the Cow  
 her dugs to our hands;  
 the Sheep her wooll to  
 the shearers. He can now  
 stoop the Hawk to his  
 lure, send the Dog on his  
 errand, teach one fowle  
 to fetch him another;  
 one beast to purvey for  
 his table in the spoil of  
 others. I am fallen upon  
 a subject not more large  
 then pleasant; & *hinc p[er]p[et]uo  
 guescer*

*guescere potest oratio*, my  
 lines could here more  
 easily swell into a volume  
 then be contracted into a  
 manual. For as *Aeneas* *lib. De*  
*Sylvius* noteth, That *mundo*  
 there is no book so weak- *universe.*  
 ly written but it conteines  
 one thing or other which  
 is profitable; and as the  
 elder *Plinie* said to his  
 nephew when he saw  
 him walk out some  
 hours without study-  
 ing, *Poteris has horas non* *Plin. lib.*  
 *perdere*, You might have *3. cap. 5.*  
 chosen whether you  
 would have lost this  
 time: so if we would im-  
 prove our most precious  
 minutes to the best, and  
 contemplate on this

great school of the  
 world, where men are  
 the scholars, and the  
 creatures the characters  
 by which we spell, and  
 put together that *nomen*  
*majestativum*, as S. Ber-  
 nard calls it, that great  
 and excellent name of  
 God, we should find that  
 there is no creature so  
 contemptible but may  
 justly challenge our ob-  
 servation, and teach a  
 good soul one step to-  
 wards the Creatour.  
 There is not any so little  
 a Spider which coming  
 into the world bringeth  
 not with it *its rule*, *its*  
*book*, *its light* : It is pre-  
 sently instructed in what

Nascitur  
 aranea  
 cum lege,  
 libro, &  
 lucerrâ.



it should do. The Swallow is busie in her mason-  
rie : The Bee toyleth  
all day in her innocent  
theft: The Pismires, a *Prov. 30.*  
people not strong, pre-  
pare their meat in sum-  
mer, and labour like the  
Bees : *sed illæ faciunt ci-*  
*bos, hæ condunt*, but these  
make, the others hoard  
up meat. As Vulcan is  
commended in the Poet  
for beating out chains and  
nets

—*quæ lumina fallere*  
*possunt,*

—*non illud opus tenuis-*  
*sima vincunt*

*Stamina,*

so thin that the eye  
could not see them, being

smaller then the smallest  
thread: So the smaller  
the creature is, the more  
is the workmanship of  
God to be admired both  
in shaping & using there-  
of. Our God is as cun-  
ning and artificiall in the  
organicall body of the  
smallest creature of the  
world as of the greatest:  
And what application we  
may make thereof, I  
shall have fair occasion  
given me again to treat  
of, when I come to con-  
sider the Fowls of the  
aire, and the Fish of the  
sea. In the meantime ha-  
ving selected this Psalm  
for my meditations on  
Mans Lordship and So-  
vereignty

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vereignty over the crea-  
tures, I proceed accord-  
ing to the Prophets me-  
thod; and from his *Omnia*  
*subiecisti*, from some ge-  
neralls, come to handle  
some particulars: and, as  
he hath ranked them in  
order, I will next de-  
clare how the *Lord hath*  
*put under his feet all Sheep*  
*and Oxen, and the beasts*  
*of the field.*

---

S E C T. 7.

**T**Here be beasts *ad*  
*esum* and *ad usum*.

Some of them are pro-  
fitable alive not dead; as  
the Dog, & Horse, fer-

D 4 vice-

74 *The Divine*

viceable while they live,  
 once dead they are  
 thrown out for carrion.  
 Some are profitable dead  
 not alive; as the Hog that  
 doth mischief while he  
 lives, but is wholesome  
 food dead. Some are  
 profitable both alive and  
 dead; as the Ox that  
 draws the plough, the  
 Cow that gives milk,  
 while they live; & when  
 they are killed, nourish  
 and feed us with their  
 flesh: Yet none of them is  
 so profitable as that  
 quiet, innocent, harm-  
 lesse creature, the Sheep:  
 Whose every part is  
 good for something; the  
 wooll for raiment, the  
 skin

skin for parchment, the  
flesh for meat, the guts  
for musick. In Sacri-  
fices no creature so fre-  
quently offered; in the  
Sinne-offering, Peace-of-  
fering, Burnt-offering,  
Passeover, Sabbath-of-  
fering; and especially in  
the daily-offering they  
offered a Lambe at mor-  
ning, and a Lambe at e-  
vening, Num. 28. Lori-  
nus observeth out of the  
Fathers, why a Lambe  
was so continually offer-  
ed; namely, as a type of  
the offering of Christ:  
who in eight and twenty  
severall places of the Re-  
velation is called the  
Lambe of God.

*Macla-*  
*bant ag-*  
*num jugis*  
*nostris sa-*  
*cificii ty-*  
*pum,*  
*Lorin. in*  
*Act. A-*  
*post. c. 8.*



For the name of Sheep; *notatissima est discendi forma*, saith Bucer: in the 34. of Ezekiel, the Prophets are thirteen times called Shepherds, and the people one and twentie times called Sheep. In what honour the name, function and person of Shepherds hath been, is every-where apparent through the sacred Scriptures. A Shepherd was the first tradesman; though the second sonne of all the children of Adam. And after Abel, many Shepherds were in near attendance upon God. *A Shepherds*

Shep-  
herds in  
high e-  
steem  
with God.

*herds life, saith Philo,*  
*est præludium ad regnum;*  
*ideo reges olim dicti sunt*  
*παιμῆρες λαῶν:* Of which  
 phrase Homer and other  
 Grecians have made  
 use. The old Testa-  
 ment hath none in more  
 esteem then Shepherds.  
 Moses, that kept Jethro's  
 sheep; Jacob, that kept  
 Labans sheep; Amos a  
 Prophet, taken from the  
 herd; Moses a Priest  
 and a Prophet, from the  
 sheep; Elisha the Lords  
 Seer ( and you know  
 whose spirit Elisha had )  
 yet taken from the cat-  
 tel; David the Lords  
 Souldier, ( and who e-  
 ver got such victories as  
 David ? )

B. Hall.

David ? ) yet fetched  
from the fold, and by  
the choyce of God de-  
stined to the Throne.  
*When he had lien long  
enough close among his  
flocks in the field of  
Bethlehem, God sees a  
time to send him to the  
pitched field of Israel,*  
where at his first appea-  
rance in the list with that  
insolent uncircumcised  
Philistine, whose heart  
was as high as his head,  
he takes no other spear  
but his staff, no other  
brigandine but his shep-  
herds scrip, no other  
sword but his sling, no  
other artillerie but what  
the brook affords, five  
smooth

d smooth small pebbles ;  
y and yet by these guided  
e- by an invifible hand he  
e. overcame the Giant.  
g Afterwards when the  
is diademe empaled his  
of temples, his thoughts  
a still reflected on his  
be hook and harp. All the  
el, ftate and magnificence  
a- of a Kingdome could  
at not put his mouth out  
ed of taste of a retired fim-  
rt plicitie. As a Mufician  
d, often toucheth upon the  
ar sweeteft note in his  
er song, pavin or galliard,  
p- fo our Kingly Prophet  
er in diverfe Pfalmes, but  
no especially in his three  
at and twentieth, (which  
ve we may call his *Bucoli-*  
th *con*)

*con*) hath most daintily be  
struck upon the same co  
string, through the  
whole hymn: There fur  
have you *Shepherd, sheep,* cle  
*green fields, still waters,* on  
*wayes, pathes, valleyes,* be  
*shadows, yea the rod, and* the  
*the crook.* pea

But more then all this; litt  
God the Father is called the  
a Shepherd, Psal. 80. 1. Th  
God the Sonne doth un  
name himself a Shep- of  
herd, John 10. 11. God his  
the Holy Ghost is na- Ch  
med a Shepherd and no  
Bishop of our souls, pic  
1. Pet. 2. 25. These ve- the  
ry terms of *Shepherd* mo  
and *Sheep* have led me an  
farther than I thought pra  
be.



y besides the waters of  
ne comfort.

The night hath now  
re furled up her sails, and a  
p, clear thin cloud laden  
s, onely with a light dew  
s, besprinkleth with drops  
nd the whole earth, like  
pearls, which sparkle as  
is; little eyes in the faces of  
ed the flowers and plants.  
r. The glorious Sun is now  
th unlocking the doore  
o- of the morning to run  
d his race. The winged  
a- Choristers of heaven do  
d now begin to prune and  
s, pick themselves, and in  
e- their circling turns  
rd mount and soar aloft,  
ne and caroll out their  
nt praises to God, as ren-  
e- dring

dring their dutifull devotions and thanks unto him who hath thus reflected the beams of the Sun upon them : Whose sweet Anthems and modulations invite mine eare to listen thereunto, and after some pause break off my thoughts from the beasts of the field, and direct my pen to write somewhat *of the fowls of the aire.*

---

## S E C T. 8.

✓ **M**Y meditations are now on wing ; and I will make a short and speedy flight through the

the volarie of the open  
aire, to look on the num-  
berlesse guests which it  
containeth ; to see the  
severall fowls of all  
shapes, colours & notes,  
whom Nature doth so  
willingly and bountiful-  
ly furnish for the benefit  
of man, even to a mir-  
rour of delicacie, brave-  
rie, use.

First, if we consider  
profit , they are for  
meat. When the Israe-  
lites in the desert mur-  
mured for meat, Moses  
asked whether he should  
kill all the beeves and  
sheep, or gather toge-  
ther all the fish of the  
sea : He forgot the fowls  
of

*Num. II.*

of the aire. But God sent them such a drift of Quails, in such abundance, that they were about two cubits above the earth. O the goodness and providence of that great House-keeper of this Universe! They desired meat, and received Quails; they desired bread, and had Manna. God gave them the meat of Kings, and the bread of Angels. Again, they are not onely food in their flesh, but in their eggs also: And as their flesh is for our eating in the day, so are their feathers for our resting in the night. They are profitable

fitable both in warre and  
of peace, *in sagittis belli, &*  
*in calamis pacis*: Their  
feathers are for arrows  
in time of warre to fight  
with, and for quills in  
time of peace to write  
with.

Secondly, they are  
good if we consider plea-  
sure. There is pleasure in  
the taking of them, by  
fowling to meaner per-  
sons, and by hawking  
to Princes and the better  
sort. There is pleasure in  
them to the Eye; when  
the navie of Tharshish  
brought unto Solomon  
gold from Ophir, there  
came also besides Apes,  
and Parrats and Popin-  
jays,



jayes, (as some have prob-  
 ably conjectured ) and  
 the starrie-trained Pea-  
 cocks, which are onely  
 birds of pleasure; whose  
 daintie-coloured feathers  
 being spread against the  
 Sunne, have a curious  
 lustre, and look like  
 gemms : *The wings of the*  
*Peacock are pleasant, and*  
*the feathers of the Ostrich.*  
 So is the purpled Phea-  
 sant with the speckled  
 side. Our Prophet Da-  
 vid was much taken with  
 the colour of the Dove;  
*Penna columbae de argenta-*  
*ta*, her feathers are sil-  
 ver-white, Psal. 68. 13.  
 And three severall times  
 in the Canticles doth  
 Solo.

Solomon set forth the *Cant. 1. 14*  
 beautie of the Spouse, *Cant. 4. 1.*  
 alluding *ad oculos colum-*  
*barum*, eyes single and *Cant. 5. 12*  
 direct as a dove, not lear-  
 ing as a fox, and looking  
 diverse wayes; *oculos co-*  
*lumbinos, non vulpinos.*  
 There is pleasure in them  
 to the eare. The harmo-  
 nie of instruments is but  
 devised by art, but the  
 singing and chirping of  
 birds is *naturalis musica*  
*mundi*, The fowls of the  
 aire do sing upon the  
 branches, Psal. 104. 12.  
 How doth it delight us  
 to heare the pretty lyrick  
 Lark, the Blackbird, the  
 Linnet, the severall kinds  
 of Finches, the mirthfull  
 Mavis,

✓ Mavis, the Wren, the  
 ✓ Thrush, & Starling, & all  
 ✓ the shrill-mouth'd quire,  
 ✓ chant forth their dulcid  
 polyphonian notes !  
 ✓ How doth the Nightin-  
 gale ( which the Latines  
 call *Philomela*, a bird that  
 loveth to sing ) charm  
 our senses, when she ma-  
 keth an organ of her  
 throat, sometimes brea-  
 king her notes into war-  
 bles, sometimes stretch-  
 ing them out at length!

Lastly, in these fea-  
 thered creatures do I  
 likewise find *bonum ho-  
 nestum*. Many rare and  
 admirable documents of  
 instruction may we learn  
 from them.

The

The Dove is an Hieroglyphick of unspotted chastitie, of white innocencie, and harmlesse simplicitie. The Dove.

*Nescit adulterii flammam intemerata columba.*

Never was Dove sick of a lustfull disease, but so loving and so true to her mate, that ( I will deliver it from a better pen ) she hath given life to a Proverb by her propriety ; True as the Turtle, is the highest language conjugall love can speak in. The nature of her is described in this distich,  
*Est*

*Est sine felle, gemit,  
rostrononledit, &  
ungues*

*Possidet innocuos, pu-  
raque grana legit.*

She hath no malice to  
sowre her gall, to dis-  
sweeten her temper, she  
hurteth not with her  
bill, she hath harmlesse  
claws, and feedeth on  
pure grain. In the Go-  
spel (saith that ingeni-  
ous Authour) where our  
blessed Saviour vouch-  
safeth to make the Dove  
his own text, and our  
copie, he proposeth her  
in his Sermon as a patern  
worthy the imitation of  
all Christians; *Be ye in-  
nocent as Doves;* *vive*

*Matth.  
10.16.*



it, ἀκέραιοι: A word derived  
 from the privative parti-  
 cle α and the verb κεράω or  
 κεράννυμι, signifying *simple*,  
 it, *without mixture*; or from  
 to the same α and κέρας an  
 if-*horn*; and then it implies  
 he as much as *hurtlesse* or  
 aer-*harmlesse*. Who ever saw  
 the rough foot of the  
 on Dove armed with griping  
 o-*talons*? who ever saw the  
 ni-*beak* of the Dove blou-  
 our-*die*? who ever saw that  
 th-*innocent* bird pluming of  
 ve-*her* spoil, and tiring upon  
 our-*bones*? This qualitie is  
 ner-*so* eminent in the Dove,  
 ern-*that* our Saviour there sin-  
 of-*gled* it out for an hiero-  
 in-*glyphick* of Simplicity.  
 ead-*Whence* it was question-  
 i-*lesse*,  
 E            lesse,

leffe, that God of all Th  
 fowls chose out this fo nin  
 his sacrifice, *Sin ex aliquo bra*  
*volucris, &c.* Levit. 1. 14. pea  
 And before the law ille  
 Abraham was appointed ma  
 no other fowls but a per  
 Turtle-dove and a young pla  
 Pigeon, Gen. 15. 9. Nei- bec  
 ther did the holy Virgin ma  
 offer any other at her pu-  
 rifying then this emblem of  
 of her self and her blessed wh  
 Babe. Shortly, the holy and  
 Ghost in Scripture is re- as  
 sembled to a Dove, and tor  
 appeared in the shape of  
 thereof: the Devil on the cifi  
 contrary is compared to her  
 Serpent, and used it as his  
 instrument. *Illa à primor- pie*  
*dio Divina pacis præco;* by  
 The

The dove in the beginning brought an olive-branch, and preached peace unto the world:  
*Ille à primordio Divinae imaginis prædo;* The Serpent in the beginning played the thief, and robbed mankind of the image of God.

We have an example of Mercie in the Pelican, which is a bird of mercie, and hath in the Hebrew (as the masters of that tongue observe) the name of mercie, as a truly mercifull bird. She taketh her name *Pelican*, ἀπὸ τῆς πικρῆς, from *smiting* or *piercing*, in regard that by piercing her breast she

The Pelican. ✓

reviveth her young ones, after they have been killed by serpents, or by her own bill.

The brave bird which the Grecians call *Onocrotalus*, is so well practiced to expect the Hawk for to grapple with her, that even when sleep shutteth her eyes, she sleepeth with her beak exalted, as if she would contend with her adversarie. Hence may we have the quintessence of all wisdom, To stand upon our guard, and daily expect death; it being a businesse we should learn all our life, to exercise it once.

When

When Moses went up unto God, the Lord called him out of the mountain, saying, *Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on Eagles wings.* By the Eagles some there understand Moses and Aaron, the two guides that led the children of Israel out of Egypt; & will have them compared thereunto *propter acumen intelligentiae & altitudinem vitae*, by reason of their piercing judgement and holy life. They indeed were, as Chrysostome saith, *mollissimi*

The Eagle  
Exod. 19.  
3, 4.



96      *The Divine*

*Homil. 46. liſſima penna miſericordiæ*  
*in Matth.*

✓ *Divina*, as it were the  
 down-feathers of Gods  
 mercie , becauſe they  
 handled the people com-  
 mitted to their charge  
 tenderly, in imitation of  
 Eagles : Of whom ſome  
 report, that whereas o-  
 ther birds carry their  
 young ones in their ta-  
 lons or claws , which  
 cannot be done without  
 ſome griping, they lay  
 them upon their wings,  
 and ſo transport them  
 without any grievance.  
 Which is a good em-  
 bleme for Magiſtrates,  
 and teacheth them pater-  
 nall affection towards  
 their people.

Gorran

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Gorran in his Exposition of Saint Lukes Gospel, cap. 17. v. 37. saith, that the Saints resemble the Eagles in these five properties. The Saints resembled to Eagles.

First, *Calvitie peccatorum*. For as the Eagles moult off their feathers, and so become bald, so the Saints pluck off their sick feathers from their soul; they circumcise the old man with the lusts thereof, and weed out sinne by the roots. The Prophet Micah exhorting the people to repentance, bids them *to enlarge their baldnesse like the Eagle*, Micah 1. 16. Mary Magdalene did

E 4 more

*Judg.* 1.  
15.

more then cast her feathers, when she converted her eyes, her hairs, her lips, feathers of wantonnesse, into pledges of repentance. She had been parched with sinne and the heat of concupiscence, as the wife of Othniel complained of an hot countrey when she begged of Caleb and Joshua the springs above and the springs beneath; This holy Sinner at her conversion brought unto our Saviour *irriguum superius*, springs of tears in her eyes above; & *irriguum inferius*, springs of bloud (if I may so speak) in her heart beneath,

neath, even a bleeding, contrite and a wounded spirit. As Plinie saith of the *fleur de lis*, or flower-de-luce, that it is begotten by its own tears; in the same manner are the Saints produced to beatitude by their proper afflictions.

✓  
Lilium lacrymâ suâ  
seritur.

The second resemblance is *in renovatione novi hominis*, in their new birth: *Who reneweth thy youth like unto the Eagle*, Psal. 103. 5. The Eagle by casting her beak, and breaking her bill upon a stone, receives a new youthfulness in her age. This rock is Christ, upon  
E5 L. of G. which

which the Saints break their hearts by repentance. Paul had cast his bill and his feathers when he said, *Now I live not, but it is Christ that liveth in me*, Gal. 2. 20. *Extinctus fuit savus persecutor, & vivere cæpit pius prædicator*, saith Gregorie.

The third resemblance is in *volatûs elevatione*, in their loftie flight. *Doth not the Eagle mount up, and make her nest on high?* Job 39.27. So it is with the Saints: As their conversation, so their contemplation is as high as Heaven. Such elevations had our Prophet David, Psal.



Pfal. 25. 1. & Psal. 121. 1.  
Such an Eagle was Saint  
Paul, *qui in terra positus,*  
*à terra extraneus*: He li-  
ved here, yet a stranger  
while he lived here. Of  
all fowls, saith Munster,  
the Eagle onely moves  
herself straight upward  
and downward perpen-  
dicularly without any  
collaterall declination.  
By her playing with  
thunderbolts, and con-  
fronting that part of hea-  
ven where lightnings,  
and storms, and tempests  
most reigne, she teacheth  
great and couragious spi-  
rits how to encounter all  
disasters. And by beating  
her wings on high, we  
are

Ambr. in are taught *Sursum cor-*  
 Job 39. *da*, to ascend up in our  
 30. thoughts where our Sa-  
 viour is. What the Po-  
 ets feign of the Eagles  
 laying her eggs in Jupiters  
 lap fabulously, that doth  
 the faithfull man by Da-  
 vids counsel truly, and  
 with Isaiahs Eagle flying  
 up to Heaven casteth his  
 whole burden upon the  
 Lord.

The fourth is *in visi-*  
*onis claritate*, in the clear-  
 nesse of vision. Saint Au-  
 gustine writeth of the Ea-  
 gle, that being aloft in  
 the clouds she can discern  
*sub frutice leporem*, *sub*  
*fluctibus piscem*, under  
 the shrub an hare, under  
 the

the waves a fish: So the  
faithfull being Eagle-  
eyed, can with Moses in  
a bramble see the Maje- *Exod.3.2.*  
stie of God; with the  
three children in the fur- *Dan.3.*  
nace see the presence of  
Christ; with Elizeus in *2. Kings 6.*  
the straitest siege see an *17.*  
army of Angels to de-  
fend him; with S. Paul *Rom.8.18*  
in the heap of afflictions  
behold a weight of glo-  
ry provided for him.

The last is *in via oc-  
cultatione*, in the secre-  
cy of their way. One of  
those things which the  
Wise man admired at,  
was *the way of an Eagle in  
the aire*; *Prov.30.19*. See  
them flie we may, but  
their

their wayes and subtle passages we cannot discern : So the Saints good works are seen of men, but their intentions with what mind they do them are not discoverable.

I have the longer insisted on this princely bird, the Eagle, because among all other birds is ascribed to her *maximus honos & maxima vis*; and in the Scriptures are grounded many proverbs and *similes* upon the strength and length of her wing, upon her lofty flight, and sharp sight. It were infinite to follow the Allegorists in moralizing her qualities: and

to

to trace Plinie or Ælian  
for the varietie of Ea-  
gles, were a course easie,  
but a discourse tedious.  
It would likewise in my  
poor conceit, something  
favour of his spice of  
pride that numbred his  
people, to reckon and  
heap up all that I have  
read on this argument.  
I have already shewed  
what excellent lessons  
the Bee, the Swallow,  
and diverse other birds  
do read unto us, and I  
must not *per eandem line-*  
*am ferram reciprocare*,  
draw my saw the same  
way back again. I dis-  
charge this point: The  
next that attendeth our  
con-

*Tertull.*  
*De coro-*  
*na militis,*  
*cap. 3.* ✓



v      consideration is the other  
part of Gods work, on  
the fifth day, which  
I may call his Water-  
work: And so I take in-  
to my thoughts *the fish of*  
*the sea, and whatsoever*  
*walketh through the paths*  
*thereof.*

---

SECT. 9.

SECT. 9.

When Argus in the  
Poet had the cu-  
stodie of Io,

*Constiterat quocunq; loco, Ovid.  
spectabat ad Io; Met.lib.1.  
Ante oculos Io, quamvis Thus ele-  
aversus, habebat. gantly  
translated  
by Mr  
George  
Sandys.*

Which way soere he stands  
he Io spies:  
Io behind him is, before  
his eyes:

So may I say of them  
that go down into the sea  
in ships, On every side,  
which way soever they  
look, they see the works of  
the Lord, and his wonders  
in

108 *The Divine*

*in the deep*, Psal. 107.23.

The Sea  
wonder-  
full in  
many re-  
spects.

First, the Element in it  
self is wonderfull : First,  
in regard of the depth,  
situation and termination  
of it. Secondly, in re-  
gard of its motion, its af-  
flux and reflux, its ebs  
and flowes, its fulls and  
wanes, its spring and  
neap-tides. Thirdly, in  
regard of Navigation, or  
the art of sayling, which  
now is so ordinarie and  
common, that we almost  
cease to bestow wonder  
on it.

Again, it is wonderful  
in the numberlesse num-  
ber of Creatures which  
it containeth. This one  
word FIAT hath made  
such

such infinite numbers of fishes, that their names may make a Dictionarie, and yet we shall not know them all.

First, for the profunditie of the sea, (which is the distance between the bottom and *superficies* of the waters) it is of that immensitie that in many places no line can touch it. The common received opinion that the depth of it being measured by a plummet seldom exceeds two or three miles, is not to be understood (saith Breerewood a worthy writer) of the sea in generall, but onely of the depth of the Straits

110 *The Divine*

Straits or narrow seas which were perhaps searched by the Ancients, who dwelt far from the main Ocean.

Whether  
the Waters  
be higher  
then the  
Earth?

For the site and bounds of it, it is excellent. The naturall place of the waters by the confession of all is above the earth: This at the first they enjoyed, and after repeated and recovered again in the overwhelming of the old world, when the Lord for a time delivered them as it were from their bands, and gave them their voluntarie and naturall passage. And at this day there is no doubt, but the sea, which  
is



*Cosmographer.* III

is the collection of waters, is higher then the land, as sea-faring men gather by sensible experiments. *Thou coverest it* *Psal. 104.*  
*with the deep as with a* *16.*  
*garment,* saith the Psalme. As a vesture in the proper use of it is above the body that is clothed therewith, so is the sea above the land. And such a garment, saith one, would it have been unto the earth, but for the providence of God towards us, as the shirt that was made for the murdering of Agamemnon, where he had no issue out. Therefore the Psalmist addeth immediatly,

*At*

110 *The Divine*

Straits or narrow seas, which were perhaps searched by the Ancients, who dwelt far from the main Ocean.

Whether  
the Waters  
be higher  
then the  
Earth?

For the site and bounds of it, it is excellent. The naturall place of the waters by the confession of all is above the earth: This at the first they enjoyed, and after repeated and recovered again in the overwhelming of the old world, when the Lord for a time delivered them as it were from their bands, and gave them their voluntarie and naturall passage. And at this day there is no doubt, but the sea, which

is

*Cosmographer.* IIII

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*At*

*At thy rebuke they fled :  
at the voice of thy thunder  
they hasted away. They go  
up by the mountains, they  
go down by the valleys un-  
to the place which thou  
hast founded for them.  
Thou hast set a bound that  
they may not passe over ;  
that they turn not again to  
cover the earth. Though  
that fluid Element is al-  
wayes running and often  
roring as if it would  
swallow up the earth,  
though this untamed  
beast be unresistable by  
the power of man, yet is  
it ruled like a child by  
the power of God : The  
sea is his and he made it,  
Psal. 95. 5. He stilleth the  
raging*

*raging of the sea and the  
noise of the waves, Psal.  
105. 7. He hath shut up the  
sea with doores, Job 38. 8.  
He hath established his  
commandment upon the  
sea, and said, Hitherto shalt  
thou come and no further;  
here will I stay thy proud  
waves, vers. 11.*

*By many texts of Scri-  
pture the earth is said  
to have the sea for its  
foundation, Psal. 24. 2.  
and Psal. 116. 16. yea, to  
be made out of the matter  
and to consist in it, 2. Pet.  
3. 5. God would have  
his servant Job admire  
hereat, when he asked  
him, Whereupon are the  
foundations set? and who  
laid*



*laid the corner-stone there* for  
*of?* Job 38.6. Elsewhere  
it is said to have no founda-  
tion, Job 26. 7. onely  
to hang in the midst of  
the world by the power  
of God immoveable  
Psal. 93. 2. Psal. 104. 5  
Isaiah 40. 12. and 42. 5  
&c And these which  
haply may seem most in-  
ept and weak pillars, are  
firm bases, Psal. 104. 5  
and mighty foundations  
Mich. 6. 2. All which is  
an argument demonstra-  
tive of Gods power and  
providence, who as he  
brought light out of  
darknesse, so hath he  
the solid earth upon the  
liquid waters, and that  
fo

ere for the convenience of  
mans habitation.

Secondly, it is wonder-  
full for its motion: Why  
it moveth forward, why  
it retireth, is to us above  
all reason wonderfull.

Recipro-  
catio &  
æstus ma-  
ris: *The*  
*ebbing and*  
*flowing of*  
*the sea.*

That such a motion there  
is, experience sheweth;  
but the searching out of  
the cause of it, is one of  
the greatest difficulties in  
all naturall Philosophie.

Aristotle was so much  
admired for his Logicall  
wit, that by some he hath  
been charactered by  
three speciall Epithets:  
first, that he was φιλομαθός,  
*a lover of universalities*;  
secondly, that he was  
φιλομέθodos, *a lover of me-*

*Aristotle.*

*thod*;

*thod*; lastly and chiefly  
 that he was *φιλαίτιος*, a sub-  
*tile searcher out of causes*.  
 Yet this *Genius* and Se-  
 cretarie of Nature, this  
 acute Philosopher, this  
 prince of Philosophers, is  
 reported to have stood  
 amazed at the flowing  
 and ebbing of Euripus,  
 and despairing of finding  
 out the cause thereof, cast  
 himself into the river  
 and was comprised so  
 that he could not com-  
 prehend. What Aristo-  
 tles opinion was concer-  
 ning this matter is an un-  
 certain conjecture, for as  
 much as little or nothing  
 can be gathered touching  
 this out of any book  
 which

which is certainly known  
to be Aristotles; for the  
tractate Of the propriety  
of Elements is judged to  
be none of his, but of  
some later Authour.  
This is more at large  
most judiciously discus-  
sed by M<sup>r</sup> Nathanael  
Carpenter in his Geogra-  
phie, *Lib. 2. cap. 6.*

Thirdly, it is wonder-  
full in the art of Naviga-  
tion on it. Is it not strange  
that there should be a  
plough to delve a passage  
through the unwieldy  
Ocean? that the Water  
should be of such fidelitie  
as firmly to bear up all  
vessels from the shallop  
to the ship, from the

smallest carvel to the mightiest and greatest carack, and by the help of favourable and propitious winds convey them on their woven wings from climate to climate, to the benefit and commoditie of their farre-distant owners ?

Concerning the originall of shipping, I find it to be Gods own invention. If God had not said to Noah, *Fac tibi arcam*; and when he had said so, if he had not given him a designe, a module, a platform of the Ark, we may doubt whether ever man would have thought of a means to passe from nation



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nation to nation, of a ship  
or any such way of trade  
and commerce. This Ark  
resting afterwards on the  
mountain of Ararat, gave  
a precedent to other nati-  
ons neare-bordering how  
ships were to be framed.  
Thus Navigation first  
taught by Almighty  
God, was afterwards se-  
conded by the industrie  
of famous men in all  
ages.

For the use and com-  
modity of Navigation  
may be produced many  
arguments. The first and  
principall is the promo-  
tion of religion; How  
should the Gospel have  
been divulged through

The bene-  
fit thereof.

the whole world, had not the Apostles dispersed themselves, and passed the sea in ships, to convey their Sacred message to divers nations and kingdoms?

Again, Sea-traffick and Merchandizing is of that excellent use, that the state of the world cannot subsist without it. Not the Lyon and the Unicorn, but the Plough and the Ship under God are the supporters of a Crown.

*Non omnis fert omnia  
tellus,*

No countrey yeeldeth  
all kind of commodities.

There

There must be a path  
from Egypt to Asshur,  
and from Asshur to E-  
gypt again, to make a sup-  
ply of their mutuall  
wants. Mesha the king  
of Moab was a king of  
sheep; Hiram king of  
Tyre had store of timber  
and workmen: Ophir  
was famous for gold,  
Chittim for ivorie, Basan  
for oaks, Lebanon for  
cedars, Saba for frankin-  
cense. We have our gold  
from India, our spices  
from Arabia, our silks  
from Spain, our wines  
from France. And thus  
by the goodnesse and  
wisdom of God is one  
Countrey the helper and

✓ mutuall supporter of an-  
 ✓ others welfare. He ma-  
 ✓ keth one the Granarie,  
 ✓ to furnish her neighbours  
 ✓ with corn; another the  
 ✓ Armourie, to furnish the  
 ✓ rest with weapons; ano-  
 ✓ ther the Piscarie, to fur-  
 ✓ nish the rest with fish; an-  
 ✓ other the Treasurie, to  
 ✓ furnish the rest with  
 ✓ gold. By this is the Mer-  
 ✓ chant the key of the land,  
 ✓ the treasurer of the king-  
 ✓ dome, the venter of his  
 ✓ soils surplussage, the  
 ✓ combiner of nations, and  
 ✓ the adamantine chain of  
 ✓ Countreys. *The sea and*  
 ✓ *the earth*, saith a learned  
 ✓ Prelate, *are the great cof-*  
 ✓ *fiers of God; the discoveries*  
 of

Quid va-  
 s?

*of navigation are the keys,  
which whosoever hath re-  
ceived may know that he is  
freely\* allowed to unlock  
these chests of Nature  
without any need to pick  
the wards.*

Here could I spread my  
meditations, and train on  
my Reader with delight:  
but my principall aim is,  
to shew how wonderfull  
the Sea is in the great va-  
riety and abundance of  
Creatures that live and  
move within this wombe  
of moisture.

Almighty God hath  
so richly sown the great  
and boisterous element  
of waters with the spawn  
of all sorts of fish which



✓ so innumerably multiply, and hath crowned the deeps with such abundance, that the Sea contendeth with the Earth for plentie, variety, and delicacy.

✓ The Breed of it is yeelded to be full of wonder. As there is *miraculum in nodo*, a wonder in the knitting of those two elements of Water and Earth in one sphericall and round bodie; so is there *miraculum in modo*, a miracle in the manner of the operation: For *eodem modo produci-*  
*tur balena quo rana; toti-*  
*démque syllabæ ad crean-*  
*dum pisciculos quot. ad cre-*  
*andum*

✓  
 Nec labo-  
 rat Deus  
 in maxi-  
 mis, nec  
 fastidit in  
 minimis,  
 Ambros.

*andum cete.* Small fishes are not the superfluitie of Nature : There is as much admirableness in the little Shrimp as in the great Leviathan: both are miraculous. There are *miracula magna & miracula parva ; & saepe parva sunt magnis, majora,* saith Saint Augustine : The basest fish, even that shellfish called *Murex*, giveth our Purples, the most sumptuous and delightfull colours : And Margarites, the most precious pearls that beautifie Princes robes, come from the sea. And this is first the *Bonum iucundum*, the pleasant good, which

Aquarum  
est quod ✓  
in regibus  
adoratur.

which we find in them. The tast of many fishes, in all manner of magnificence, is more delicate and exquisite then that of flesh. And Fish hath ever had the priviledge which at this day it hath, That chief Gentlemen are pleased and have skill to dresse it.

*Moun-  
tain in  
his Es-  
sayes,  
Lib. 1.  
Cap. 49.*

Nor is Fishing it self lesse delightfull to them that use it then Hunting and Hawking are to others. They are indeed Princely disports, & *studium Nobilium*, the study, the exercise, the ordinary businesse of many great Ones; yet much riding, many dangers accompa-  
ny

ny them: *hilares venandi*  
*labores, &c.* whereas fi-  
shing, which is a kind of  
hunting by water, be it  
with nets, weels, bait, an-  
gling or otherwise, is still  
and quiet. And if so be  
the Angler catch no fish,  
yet hath he a wholesome  
walk

*Among the curled woods*  
*and painted meads*  
*Through which a silver-*  
*serpent river leads*  
*To some cool courteous*  
*shade. — —*

He whiffes the dainties  
of the fragrant fields; he  
sucketh in the breath of  
fine fresh meadow-flow-  
ers, which (like the war-  
bling

bling of musick ) is sweetest in the open aire where it cometh and goeth ; he heareth the melodious harmony of birds, a quire whereof each tree enterteineth at Natures charge ; he sees the Swans, Herons, Ducks , Water-hens , Coots, and many other fowl, with their brood ; which he thinketh better then the noise of Hounds, or blast of Horns, or all the sport that they can make.

This is true of those that use fishing for recreation : But what shall we say of the poore stipendiarie fishermen, *qui cruci-*  
*ribus*



*ribus ocreati*, who booted  
up to the very groins,  
toil and take much pains  
for a little pay? Certain-  
ly God crowneth their  
labour with a sweet re-  
pose, and their diet is  
more wholesom & nou-  
rishing; whereas surfets  
light frequently on the  
rich, and the gentle bloud  
groweth quickly foul:  
The bread of him that  
laboureth (as Solomon *Eccles*  
saith of his sleep) is sweet *5.12.*  
and relishable, whether  
he eat little or much.  
This hath he prettily ex-  
pressed in his *Siceli-*  
*des*;

*Happie*

Happie, happie fisher-swains,  
 If that you knew your happines,  
 Your sports taste sweeter by your  
 pains,  
 Sure hope your labour relishes:  
 Your net your living: when  
 you eat,  
 Labour finds appetite and  
 meat.

When the seas and tempests rore,  
 You either sleep, or pipe, or play,  
 And dance along the golden shore,  
 Thus you spend the night & day:  
 Shrill wind's a pipe, hoarse  
 sea's a taber,  
 To fit your sports or ease your  
 labour.

Judg. 5.

Moreover, by fishing and  
 using themselves there-  
 to men are enabled to  
 do service for their coun-  
 trey: When Reuben abode  
 among the sheep-folds to  
 heare the bleating of the  
 flocks, when Gilead did  
 stay

ay beyond Jordan, and  
Issachar took his rest in his  
tents, then the people of  
Zebulun did jeopard their  
lives unto death in the field  
against Sisera. Zebulun  
is a tribe of account, as  
well as Judah, Benjamin,  
and Nephtali, Psal. 68.  
27. Moses by a spirit of  
prophecie, (as likewise  
remembering what old  
Israel had prophesied of  
his sonne and his poste-  
ritie, Zebulun shall dwell  
by the sea-side; he shall  
be an haven for ships,  
Gen. 49. 13.) breathed  
out this propheticall pa-  
theticall dying farewell,  
they shall suck of the  
abundance of the seas, and  
of

*of the treasures hid in the  
sands, Deut. 33. 19.*

And here doth fall in  
to our contemplation the  
*Bonum utile*, the great be-  
nefit, commoditie and  
profit that we reap from  
the Sea: Which accord-  
ing to our English pro-  
verb, is *a good neighbour*,  
in that it yeelds such store  
of fish whereby the inha-  
bitants may be nourish-  
ed, and other creatures  
the better preserved. For  
Abrahams servant to  
fetch a calf from the  
stalls, Jacob to bring a  
kid from the fold, Esau  
to bring venison from the  
field, doth not so much  
expresse how God filleth

us with plenteousnesse, as  
the unseen prey which  
the fisherman bringeth  
from the sea.

*Who can number the  
sand of the sea?* saith the  
sonne of Sirach, Ecclus  
i. 2. nay, what man is a-  
ble to number the fish of  
the sea? which are so  
many that the Patriarch  
Jacob prayed that Jo-  
sephs children might en-  
*crease like the fish*, Gen.  
48. 16. Beasts of the field *Bois.*  
and birds of the air bring  
forth but one or two  
young ones, if they be  
big; or, if they be little,  
some three or foure, o-  
thers five or six, few a-  
bove ten, none usually  
above



# 134 *The Divine*

above twenty: but fish, as experience teacheth, every day bring forth hundreds at one time: *In the great and wide sea,* saith our Prophet, *are things creeping innumerable, both small and great,* Psal. 104. 25.

In the creation God said, *Let the waters bring forth in abundance every creeping thing that hath the soul of life,* Gen. 1. 20. Howbeit in all that abundance, as it is observed, there is nothing specified but the *Whale*, as being the Prince of the rest, and, to use the phrase of Job, *king of all the children of pride.* Wherein the  
work-

workmanship of the Ma-  
ker is most admirable :  
for it is said, *Then God*  
*created the whales*; and not  
singly, *the whales*, but  
with an additament, *the*  
*great whales*. So doth the  
Poet term them *imma-*  
*nia cete*, huge whales, as  
being the stateliest crea-  
tures that move in the  
waters. God made the  
whale, saith a Father, to  
be *vectem maris*, the barre  
of the sea: He, like the  
Serpent in the Revelati-  
on, *casteth out of his mouth*  
*water like a floud*,

*Apoc. 12.*  
*15.*

— *this monstrous*  
*whirle-about*  
*into the sea another sea*  
*doth spout.*

In

Plin. lib.  
9. cap. 2.

In creating of them  
*creavit Deus vastitates &*  
*stupores.* For, as Plinie  
writeth of them, when  
they swim and shew  
themselves above water,  
*annare insulas putes,* you  
would think that Islands  
swam towards you, and  
that great hills did as-  
pire to heaven it self  
with their tops. The  
greatnesse and strength of  
a whale in a most elegant  
narration is expressed by  
Job, which for acutenes,  
vigour and majestie of  
style doth farre exceed  
what ever we can fetch  
from the schools of Rhe-  
toricians: He beginneth  
it at his first verse of his

40 chap. and so to the  
end, where he leaveth it  
as an Epilogue of Gods  
great work. This Empe-  
rour of the Ocean, this  
unequall wonder of the  
deep, this *balena*, the  
great whale (for so Tre-  
mellius translateth *Le-  
viathan* in that passage of  
Job) is very profitable to  
the Merchant, for its oyl,  
bones, and ribs. In Isle-  
land, as Munster writeth,  
of the ribs and bones of  
the biggest whale many  
make posts and sparres  
for the building of their  
houses.

I will land this point  
with an observation of  
such fish as are for the  
food

✓ food and sustentation of  
man.

I never find that  
Christ entertained any  
guests but twice, and that  
was onely with loaves  
and fishes. I find him  
sometimes feasted by o-  
thers more liberally: but  
his domestick fare, for  
the most part, except at  
the Passeover, was fish.  
He that chose but twelve  
Apostles out of the  
whole world, took foure  
of those twelve that were  
by profession Fishermen:  
as, Simon Peter, and An-  
drew his brother; and the  
two sonnes of Zebedee,  
James and John. And the  
ancient Fathers observe,  
that



of that our Saviour did expresse himself to the Sea-tribe more than to any of the rest : For he was conceived at Nazareth a citie in the portion of Zebulun, and in that citie was he brought up, and began to preach first there ; and mount Tabor, upon which he was transfigured, was in the tribe of Zebulun also.

With the Hebrews the same word doth signifie *a pond* or *a fish-pool* which is used for a  *blessing*. And surely it is a blessing to any countrey, among other commodities which enrich a kingdom, to have the benefits of fish-ponds and slu-  
G
ces;

ces ; in which common-  
dious stews men may  
preserve the fishes which  
they take, and sell them  
for advantage and gain.  
The Prophet Isaiah fore-  
seeing the destruction of  
Egypt saith, *The waters  
shall fail from the sea, and  
the river shall be wasted  
and dried up : And they  
shall turn the rivers farre  
away, and the brooks of de-  
fense shall be emptied and  
dried up ; the reeds and  
flags shall wither. The  
fishes shall mourn, and all  
they that cast angle into the  
brooks shall lament, and  
they that spread their nets  
upon the waters shall be  
weakned. And we find  
that among other plagues  
of*

of Egypt this was one,  
That their fish, the chief  
part of their sustenance,  
died with infection: and  
their Nilus did not onely  
yeeld them a dead but a  
living annoyance; it did  
never before so store  
them with fish, as it did  
then plague them with  
frogs. If it be such a curse  
to be deprived of so great  
a blessing, what a blessing  
it is not to know such a  
curse!

To descend to the par-  
ticulars: Among this sca-  
lly footlesse nation, I like-  
wise find *Bonum honestum*:  
For from them we may  
draw *symbola virtutum*  
*que imitemur*, many ex-  
quisite emblemes for our  
instruction. G 2 As

The  
Tench  
the Phy-  
sician of  
fishes. ✓

As fishes when they are hurt, heal themselves again by touching the Tench, finding the slime of his body to be as a soveraigne salve: so must we when we are wounded with sinne, repair to our Saviour Christ, *cujus sanat fimbria*, saith Ambrose, whose garment is our plaister; whom if we do but touch *tactu fidei*, by a true faith, we shall be whole. Thus the woman in the Gospel that twelve yeares long had laboured of an issue of bloud, to whom the art of the Physician could neither give cure nor hope, at length by a touch of the verge of his garment

ment was revived from the verge of death: She came trembling to our blessed Saviour, and though her tongue were mute, yet her heart spake; for she said within her self, *If I may but touch the hemme of his garment, I shall be safe.* That she supposed to find more sanctitie in the touch of the hemme then of the coat, I neither dispute, nor beleeeve. But what said she? *If I may but touch, a weak action; the hemme of his garment, the remotest part; with a trembling hand, a feeble apprehension.* Here was the praise of this womans faith, that she promised

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her self remedy by the touch of the outmost hemme.

Levit. 11.

Deut.

14.9.

In the old law those fish were onely reputed clean which had fins and scales. The fins of the fish are for steering of their motion ; the scales, for smoothnesse of passage, for safeguard, for ornament : So are those onely clean in the sight of God, *qui squamas & loricam habent patientiæ, & pinnulas hilaritatis*, who have the scales and coat-armour of patience, and the fins of joy and cheerfulnesse to spring up to God-ward ; Or as the Paraphrast there faith, Those men that have

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erm. 1. in

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have no knowledge and  
faith to guide them, no  
good dispositions to set  
them forward, no good  
works to set them forth,  
are not for your entire  
conversation.

By the story of the The Dol-  
Dolphins assembled in phine. ✓  
sholes upon the sea-shore *Ælian,*  
to celebrate the obse- *lib. 8. c. 3.*  
quies of Ceraunus, who  
had before freed them  
from the snare of the  
fishermen, we learn, That  
good turns are golden  
nets which catch the  
swiftest gliding fish. The  
Dolphins moving from  
the upper brimme of the  
water to the bottom  
when she sleepeth, con-  
demneth those that streak

Optick  
glasse o  
hum our  
cap. 4. p. ✓

G 4      them-

themselves upon their  
beds of down, and snort  
so long—

—*indomitum quod de-  
spumare Falernum*

*Sufficiat, quintâ dum li-  
nea tangitur umbrâ ;*

as would suffice to sleep  
out a surfet till high  
noon, &c.

I cannot set forth this  
King of Fishes in more  
orient and better colours  
then he before hath done

*Sylvester. Brave Admiral of the broad briny  
regions,*

*Lover of ships, of men, of melodie,  
Thou up and down through the  
moist world dost flie*

*Swift as a shaft, whose salt thou lo-  
vest so,*

*That lacking that, thy life thou dost  
forgo.*

✓ Seas of examples in this  
kind are infinite. *Sallust*

*du*

du *Bartas*, a Poet above  
the ordinary level of the  
world, for the choice of  
his subject most rare and  
excellent, is admirably  
copious on this theme.  
I will therefore forbear  
to write *Iliads* after Ho-  
mer. And although for  
the most part it be true,  
that wit distilled in one  
language cannot be trans-  
fused into another with-  
out losse of spirits, yet  
who so is able judici-  
ously to compare the  
Translation with the O-  
riginall, will confesse,  
to the immortall glory of  
our Countrey-man,

*Mich.  
Drayton.*

—that from the French  
more weak

*He Bartas taught his Six-  
dayes-work to speak  
In naturall English.*

and so

*Sam.  
Daniel.*

—hath lighted from a  
flame devout

*As great a flame, that never  
shall go out.*

---

S E C T. IO.

**T**HUS have I made a  
brief circuit over the  
whole earth, and a short  
cut over the vast Sea :  
And now before I put  
my ship into the creek,  
before I conclude, I must  
draw these scattered  
branches home to their  
root again. The generall  
substance of them all to-  
gether



gether is this; As it is a  
most pleasant kind of  
Geographie, in this large  
mappe of the World, in  
the celestiall and terre-  
striall Globe, to contem-  
plate the Creatour; so  
there is nothing that ob-  
teineth more of God,  
then a thankfull agnition  
of the favours and bene-  
fits we daily receive at  
his bountifull hands. If  
we be not behind with  
him in this tribute of our  
lips, he will see that all  
creatures in heaven and  
earth shall pay their seve-  
rall tributes unto us; the  
Sun his heat, the Moon  
her light, the Starres their  
influence, the Clouds  
their moisture, the Sea  
and

and Rivers their fish, the  
Land her fruits, the Mines  
their treasures, and all  
things living their ho-  
mage and service. On  
the contrary; If the fa-  
miliaritie of Gods blef-  
sings draw them into  
neglect, he will have a  
just quarrel against us for  
our unthankfulnesse; and  
our ingratitude (which is  
a monster in nature, a  
soloecisme in maners, a  
paradox in Divinitie) will  
prove a parching wind to  
damme up the fountain  
of his favours toward us.

*Hugo de  
S. Vict.*

I will seal up all with  
a pretty note that Hugo  
hath; There is no book  
of nature unwritten on:  
and that which may not  
be

be a teacher to inform  
us, will be a witnesse to  
condemn us. It is the  
voice of all the creatures  
unto Man, *Accipe, Redde,*  
*Cave.*

*Accipe;* Take us to thy  
use and service. I Heaven  
am bid to give thee rain; I  
Sunne, to give thee light;  
I Bread, to strengthen thy  
body; I Wine, to chear  
thy heart; We Oxen leave  
our pastures, we Lambes  
our mothers, to do thee  
service.

*Redde;* Remember to  
be thankfull. He that  
giveth all, commandeth  
thee to return him some-  
what. It is hard if thou  
canst not thank the great  
Housekeeper of the  
world

✓ world for thy good  
 chear : This is the easie  
 task and imposition  
 which the supreme Lord  
 of all layeth upon all the  
 goods thou possessest &  
 on all the blessings of this  
 life :

—*Minimo capitur thuris  
 honore Deus.*

*Cave* ; Beware of abu-  
 sing us. The Beasts of the  
 field do crie, Do not kill  
 us for wantonnesse; the  
 Fowls of the aire, Do  
 not riot with us; the  
 Wine, Devoure not me  
 to disable thy self: The  
 Howers, which ever had  
 wings, will flie up to hea-  
 ven to the Authour of  
 Time, and carrie news  
 of thy usage toward us.

And

And now, *Manum è tabula*: I have finished my meditations on this Psalme, wishing I could have had S. Ambrose his facultie, *qui in Psalmis Davidis explicandis ejus lyram & plectrum mutuatus*, who in the expression of Davids psalms is said to have borrowed Davids own harp: so rightly did he expresse his meaning. But my fear is, that I have muddled and made this Topaz but so much the darker by going about to polish it.

To end as I began, with the commendation of the book of Psalmes;  
*Est certè non magnus, verùm aureolus, & ad ver-*



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*verbum ediscendus libellus*; The Psalter is not a great but a golden book, and thoroughly to be learned.

This method our Prophet observeth in this excellent hymn; The Proposition and Conclusion thereof are both the same; *carceres & meta*, the head and the foot, as it were the voice and the echo: The whole psalm being circular, annular, serpentine, winding into it self again, as it beginneth so it endeth, *O LORD our Governour, how excellent is thy name in all the world!*

*F I N I S.*

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Petermann's Geographisches Handbuch - Theodor

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